

LOVE

AND

PARENTAGE,

APPLIED TO THE

IMPROVEMENT OF OFFSPRING:

INCLUDING MUCH

VALUABLE INFORMATION AND SUGGESTION

TO

BOTH SEXES AND ALL AGES:

TOGETHER WITH THE

EVILS AND REMEDIES

OF

EXCESSIVE AND PERVERTED

AMATIVENESS.

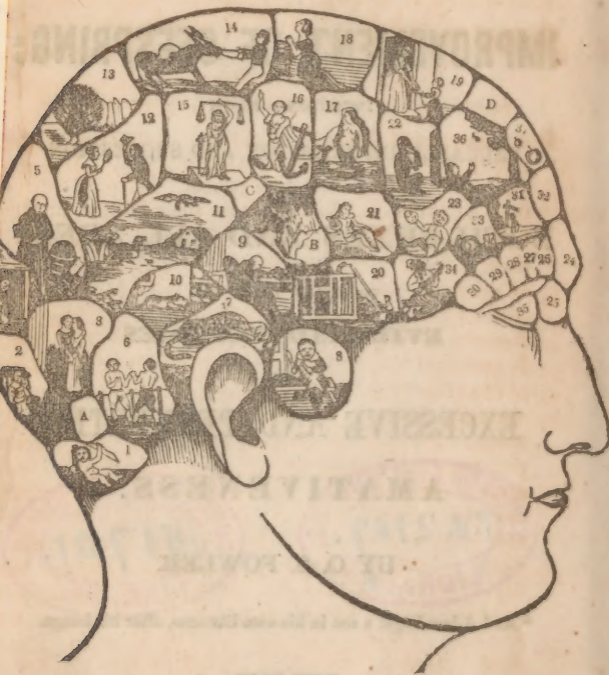
BY O. S. FOWLER.

"And Adam begat a son in his own likeness, after his image.

NEW-YORK :

O. S. FOWLER, CLINTON HALL, 131 NASSAU-ST
(Published in Numbers. No. I. One sheet, periodical.)

BELIEVING that the extensive circulation of this work will do immense good, and that every parent and every youth should possess a copy, its Author, contrary to the usual custom of holding works on this subject very high, has determined, in order that all may avail themselves of the invaluable information it contains, to hold it at extremely low prices.



Entered according to Act of Congress, in the Year of our Lord 1845,
 BY O. S. FOWLER,
 in the Clerk's Office of the United States' Court for the Southern
 District of New-York.

TABLE OF CONTENTS.

Preface,
Introduction, or general aspect of parentage,

BOOK I.

General remarks on Love,

SECTION I.

ADORNING AND BEAUTIFYING INFLUENCE OF LOVE.

SYNOPSIS.—Love defined. Founded in that mutual happiness conferred by each sex on the other. Its nature and laws imperfectly understood. Love of sons for their mothers, and daughters for their fathers, and *vice versa*. Rarely appears before puberty. Only faintly then, and restrained by modesty. Augments the charm of each sex. Polishes man. Softens woman. A betrothed bride. Its natural language. Its softening influences on the voice and intonation. A case stated. It prolongs and diversifies the tones. Test of the state of the affections. Public speakers improved by it. Conversation with refined woman. Its influence on the voice of woman. Intonation of a splendid woman happily married, compared with one disappointed. Influence of love on song. *Modus operandi*. Love beautifies the countenance. Expression heightens beauty and love, expression, "The human countenance divine." Love heightens *every* charm. Does not beautify all alike. Its rationale. Is marriage and offspring confined to one. Love-charms heightened by marriage. Reason. Marriage should beautify woman. Rarely does. Reason. Effects of discord on love and beauty. Few know how to get and keep a husband and wife fully in love. Married life need not, but usually does, deteriorate health, and therefore beauty. Reason. Preservation of health recommended. 18 to 37

CONTENTS.

SECTION II.

CONDITIONS AND QUALITIES OF LOVE.

SYNOPSIS.—Things like each other readily assimilate. "Birds of a feather flock together," and breed together, and therefore like each other. Otherwise, all animals would intermingle. The greater the similarity the more perfect the love. Exception. Diversity of love tastes accounted for. - - 37 to 40

BOOK II.

PARENTAGE, AS DETERMINING THE CHARACTER OF OFFSPRING.

SECTION I.

ITS ADAPTATION AND GENERAL ASPECT.

SYNOPSIS.—Parentage perpetuate our race. Without it, no living thing would exist. Its extraordinary efficacy and philosophical beauty. Effected by a primary faculty of mind. Amativeness. Large. Cuts of Aaron Burr and a states' prison female. Small in Oseola, cut. Cuts of Amativeness large, and Patty Cannon. Happiness, its legitimate product. Heightens all the pleasures of life. Amount of happiness imparted thereby. - - - 41 to 49

SECTION II.

THE PHILOSOPHY OF PARENTAGE, and the *modus operandi* by which it stamps its own impress on progeny.

SYNOPSIS.—Progeny resembles its parentage. Takes on all the conditions of parentage at the period in question. If one, all. Supposition of combative, reasoning, and other magnetic fluids. The child takes them on in proportion to their power in parentage. Cases supposed. The semen embodies the magnetic germ of

parents, and this determines the form of offspring. Hence children resemble their parents in looks. Where germination begins, and how it proceeds. Analogy. The vegetation of seeds. Clairvoyance. Whence the semen derives its magnetic germ. All the secretions effected by the several states of mind and feeling. The seminal especially. Proof drawn from its voiding. Facilitated by Amativeness. The centre of mentality. Illustrated by a cut. Connection of Amativeness therewith. Transmission of diseases in the vital organs explained. Congenital influence of the mother. 49 to 63

SECTION III.—CONGENITAL FACTS.

SYNOPSIS.—General fact of congenital influence. An ideotic child, generated while its parents were intoxicated; reported by Combe. A beautiful contrast. Child, in its inheriting a local disease from her father. Tubercles in the lungs. Jacob's pealed rods. Breeders of animals require a fresh male, gently exercised. A calf. Parents urged to observe and note their own conditions. - - - - 63 to 67

SECTION IV.

MOMENTOUS RESPONSIBILITY ATTENDANT ON BECOMING PARENTS.

SYNOPSIS.—Appeal to parents. Should make preparation. Should throw themselves into agreeable circumstances. Seldom know even when they determine matters thus momentous. Should study this subject. Mothers in particular. - - - - 67 to 70

SECTION V.

HOW CHILDREN SHOULD BE GENERATED; OR, WHAT CONDITIONS IN PARENTS ARE MOST FAVORABLE FOR OFFSPRING.

SYNOPSIS.—One sure guide. Every function more pleasurable in proportion as it is more perfect. Reason. Inference. - - - - 70 to 72

8.78.7

PREFACE.

EARLY impressions are indelible, are all powerful; and the earlier, the more so. Yet, how few carry this principle back to PARENTAGE, its first and most eventful application—to the influences, on progeny, of the several conditions of parents at the time the former receives its existence and original impress from the latter? And the object of this work is to show *what* parental conditions, physical and mental, will stamp the most favorable impress upon the organization, health, virtues, talents, &c., of offspring, and what will entail on them physical disease, mental maladies, and vicious inclinations—a subject affecting not their *animal* life and death merely, but also their *moral and spiritual* being, and therefore among the most important that can possibly engage human attention. Hence, if this work should enable only a few parents even, to beget a healthy physical, a high moral, and a powerful intellectual, organization in their children, infinitude alone can measure the good that will result therefrom, not merely to these children themselves, but mainly to those thousands of generations of their descendants, who will reap rich harvests of happiness therefrom.

A tributary object is, to show lovers, and the married, how to cement, perpetuate, or re-kindle, as occasion may require, those tender feelings of connubial love on which so much of both their own happiness, and the talents and virtues of their offspring, depend; thus covering the whole ground of man's sexual relations.

Apologize, then! for bringing this pseudo-delicate matter before the public eye? True, harm may be made of it—of any thing. Depraved minds can make a bad use of every thing. In this matter, however,

“ Evil is to him who evil THINKS,”

Whilst “ To the *pure*, ALL thing are pure.” What it is, *in and of itself*, improper for man to know, God will effectually hide from his restricted vision ; whereas, in almost *compelling* us to put our own mental and physical conditions, at the period in question, side by side with the dispositions of our children, he literally *thrusts* this whole matter upon our cognizance ; thereby virtually *commanding* us, by all the love we bear them, to investigate, in order to apply, the laws and facts of parentage to the promotion of their and our highest happiness, by securing their perfection. The *propriety*, then, of doing this, what pure or intelligent mind will call in question, or doubt that it is our imperious *duty* thus to do ? For precisely the same reason that it is our bounden duty to fulfil the great destiny of our nature and command of the Bible, to “ multiply and replenish the earth,” is it a constituent *part* of that duty to confer on offspring the highest prerogatives and blessings it is in the power of parentage to bestow, namely, a superior mental and physical constitution. If, therefore, to know what it is indispensable for us to know in order to secure results so desirable, is improper, much more so is it to marry and become parents. Consistent *religious* cavillers, especially, must admit the propriety of our *subject matter*, or else condemn as most grossly improper Gen. xxv., 8 ; xxxviii ; xxxix ; and a

host of kindred passages. Would the Bible allude so often and so forcibly to *congenial* influences, unless it meant to inculcate both the propriety and the duty of their investigation and application?

While, however, I pity those who consider these matters improper, I nevertheless accord to them a prerogative I claim for myself—that of thinking and acting for themselves. Each “to his *own* master” stands or falls. I write to *do good*. God forbid my doing *harm*! Palsied be my hand, and blighted my mental faculties, rather than be employed in defacing and debasing the “image of God,” which evil always does.

But, *woman* be my judge. She is, she should be, deeply interested in all that appertains to children. *Mothers*, surely, ought to read this work. They *will*, and to *their* decision I bow—for they retain their modesty, yet have lost their fastidiousness. Even virgin purity may read these pages without a blush.

But, why detract from our subject matter, by continuing its defence? Go, cavillers. You deserve no further notice. Hardly this. My mission is from God—and this volume is the missionary. Beware how ye hinder it, therefore, lest ye be found to fight against truth, against humanity, against God! And bid it God’s speed, ye who would advance the most glorious cause on earth!

In due season, this work will be followed by three others: one entitled “*Maternity*,” on the carrying of children, showing what states of the mother’s physiology and mentality are most favorable, and what are injurious, to their precious charge—including delivery: another, devoted to the ‘*Nursing and early Education of Children*;

and the other, a blending of the Author's works on "*Matrimony*," and "*Hereditary Descent*," this work, and the two announced above, embodying in one volume the cream of them all, with such additions as may hereafter be deemed best. When, but *only* when, parents properly *generate, carry, nurse, and educate* their children, will they be in deed and in truth "the sons and daughters of the Lord Almighty;" compared with those diseased and depraved scape-goats of humanity which now infest our earth. Oh! the capabilities of man's nature! Alas! his deformities! Behold in these pages the means of developing the former—of preventing the latter!

INTRODUCTION.

THAT its PARENTAGE determines whatever is original in the nature of every herb, tree, fruit, animal, and thing endowed with life—its form, texture, aptitudes, qualities, &c., as well as whether it is to be strong or weak, sweet or sour, good or bad, &c., throughout all that is primitive in its nature, is a *law of things*, governing *man* as well as brute and herb. In and by that very act which gives existence to offspring, does it determine all that is constitutional in them—whether they shall be human beings rather than other animals or things; their anatomical structure and physiological constitution; their original strength or feebleness of body and mind; their predispositions to virtue or hankerings after vice—all that goes to make up the sum total of their nature; for, in begetting any *part* of our primitive constitution, it begets it *all*. *The whole, or nothing*, is the only correct philosophy, the only matter-of-fact; every other doctrine being too self-evidently absurd to require refutation. Education may modify, but remodel what is *constitutional*, it never can; nor either create or eradicate any primary capability or quality of any animal or thing. Though,

“Just as the twig is bent, the tree’s inclined,”

yet the bramble cannot be *bent* so as to bear delicious peaches, nor can a sycamore be bent into an apple tree. True, education is something, but parentage is every thing. The former only increases or diminishes, while the latter, “*DYES IN THE WOOL*,” and thereby exerts an almost infinitely more powerful influence on character than all other influences whatever, maternal before and

after birth not excepted. This is the "Adam's fall," the "*original sin*," to which is justly but blindly ascribed most of that depravity in children over which parents mourn, most of the sinfulness and consequent suffering of mankind. It is the great sower of humanity. If it sows tares, humanity reaps depravity—reaps the whirlwind when it sows the wind, while its *good* seed bears fruit to the glory of God in the highest happiness of his creatures, here and hereafter; for, parentage determines our characters in this life, and they affect our condition in that which is to come. Parentage alone can lay the axe of reform at the root of the tree of all sin, and replant again those trees of Eden which shall bring forth fruit for the salvation of a world! Nor can that corrupt and bitter stream of human depravity and woe now bearing on its dark waters the imperfections, the sinfulness, or the miseries, of most mankind, be purified and sweetened, except at its *fountain head*. There, it may be—*will* be, if at all. Morality may weep in anguish; Christianity may pray; and philanthropy may labor, but comparatively in vain, until *parentage* takes up the work of human reform and perfection.

Its law is: "*Each after its kind*." Like parents, like children. "In their *own* image beget" they them. In what other can they? Nor do any but *parental* influences enter into the formation of their *constitutional* character. "How *can* a corrupt tree bring forth good fruit?" How *can* animal propensity in parents generate other than depraved children? Or can moral purity beget other than beings as holy by nature as those at whose hands they received existence and constitution? And not only "each after its kind," but "after its kind" *at the time* the being or thing was generated. That is, as are parents, mentally and morally, when they stamp their "own image and likeness" upon their progeny, so the constitution of that progeny.

Thoughtless youth, sport not on the brink of relations thus momentous! By all the happiness of which your

children are susceptible if endowed *congenially* with the very perfection of our nature, without spot or blemish, mentally and physically, I conjure you, before you allow the first goings forth of love, to learn *what* parental conditions in you will confer so great a boon on the prospective bone of your bone, and flesh of your flesh! By all the happiness it is possible for you to take in your children, or them in themselves, here or hereafter, if they should be beautiful, healthy, moral, and talented, more than if diseased or depraved, is it your imperious *duty* to impart to them that physical power, moral perfection, and intellectual capability, which shall spread such a halo of glory on all concerned. Prospective parents, Oh! pause and tremble! Will you trifle with the dearest interests of your own children? Will you, in matters thus momentous, rush headlong

“Where *angels* dare not tread!”

Seeking only animal indulgence? Well might cherubim shrink back from assuming responsibilities thus momentous! Yet how many parents tread this holy ground completely unprepared, and almost as thoughtlessly and ignorantly as brutes, even entailing loathsome diseases and sensual propensities upon the fruit of their *own bodies*; whereas they are bound, by obligations the most imperious, to bestow on them a good physical organization, along with a pure moral and a strong intellectual constitution, or else not to *become* parents. And the more so since it is easier to generate human angels, than devils incarnate.

LOVE AND PARENTAGE;

&c. &c.

BOOK I.

LOVE,

"Is the fulfilling of the law." Angels love, and are lovely; and they that love most, are most God-like, for "God is love." Nor is this Divine sentiment unknown to man. It enters into his primitive constitution. None are wholly destitute of its charms, of its sweets. Blot it from the soul of man, and you blast his nature.

But there *is* a friend that sticketh closer than a brother. There is a tie stronger than life. It is that oneness of soul "which binds two willing hearts" indissolubly together; "making of them twain one flesh." Connubial love! Thou garland of terrestrial loveliness! Thou solace and sanctifier of man! Thou life and soul of woman! Thou precious relic of Paradise! Thou Paradise thyself! "Oh, God! we thank Thee for emotions thus holy! for bliss thus divine! We bless Thee for a fore-taste of heaven, so rich, so enchanting! But, oh! forgive and restore us; for, we have sinned against so great a blessing! Our souls are almost barren, that should bear this food of angels in such rich abundance! Oh! take away our "wild olive tree," now full of thorns and bitterness, and engraft thereon the fruit-tree of true love! Oh! earth, earth! hear thou this chorus of heaven, and join therein!"

SECTION I.

ADORNING AND BEAUTIFYING INFLUENCE OF LOVE.

THOUGH the ultimate function of man's sexual impulses is that intercourse which results in offspring, yet it also creates that whole range of intermediate emotion and conduct denominated LOVE—that preceding, accompanying, and succeeding tenderness and affection, in all their endless shades, phases, degrees, and combinations, which each sex experiences towards the other, including that perfect blending of soul which unites husband and wife indissolubly together. It gives man pleasure in, that is, makes him love, whatever belongs to, or goes to make the woman—all her physical qualities, whether of form, action, feeling, &c., which characterize and constitute the feminine; while it renders woman happy in, and makes her love, the masculine, in person, intellect, and soul.

The *principle* in which is founded these mutual attractions which the sexes evince for each other, is simple. It is a *law of mind*, that we love whatever contributes to our happiness; and in *proportion* to that happiness. As, therefore, the feminine is perfectly adapted to promote the highest happiness of the masculine, the latter becomes enamored with the former, and the more so the more it contributes to his enjoyments, and *vice versa* of the feminine. In proportion to the amount of pleasure, and that of the most exalted kind, which each sex is capable of pouring into the soul of the other, should each love the other; and, this capability of conferring and receiving happiness being mutual, the love consequent thereon should also be reciprocal. And thus we find it to be.

But narrowing down our observations to the *effects* on human character of this element of our nature. What

qualities and virtues, what beauties and charms, does it develop? What collateral ends subserve?

Though the world is *full* of books essaying to portray this passion—though tales, novels, fictitious writings, &c., (by far the most numerous class of books,) are made up, in warp and woof, of love—though even the Bible is laden with descriptions, injunctions, and directions concerning it, and though no event of our lives casts a deeper die of destiny than love and marriage, yet how imperfectly understood is this whole subject! How much error prevails! And how much sin and suffering are consequent thereon!

Perfectly aware that neither his organs* nor talents are adapted to encircle this passion with that halo of poesy and romance generally thrown around it, the Author will content himself with the statement of a few plain, every-day *facts*, in explanation of its laws and illustrative of its effects.

Its earliest promptings create that filial love with which boys regard their mothers, and girls, their fathers. The *fact* of such preference, is not a matter of doubt. It is rendered *certain* by observation, if not attested by the *experience* of nearly every reader. That same faculty, which, in the son, loves his mother, in the man, loves his wife, and *vice versa* of daughters. And hence the son who is fond of his mother, is always devoted to his wife.

The mother, moreover, reciprocates this feeling with her sons, and the father, with his daughters; nor should mothers fail to turn to the best possible account, that tremendous influence over the yet plastic but rapidly forming character of her sons, implanted by this beautiful arrangement of our nature. Being constituted to prize the masculine above all price, she is of course so much the better calculated to develop, by culture, that in her sons which she prizes in their father. And *vice versa* of

* Amativeness being only moderate, and Ideality none the largest.

fathers in reference to their daughters. Let, then, the former nurture all that is feminine in the latter, that they may thereby fit them to become the pride and the prize of their prospective husbands.

Except in the manner above described, love rarely develops itself before puberty, unless when brought forward by artificial stimulants; nor then, only in its faintest shades, barely tinging the cheek with its modest attractions; as the first rays of morning faintly, yet affectionately, light up the face of approaching day. At first, it just softens, at the same time slightly subduing, the manners and expressions of each sex towards the other. Gradually, it creates a modest deference, accompanied by a slight attraction, in each sex towards the other; which, however, is more than counterbalanced by that feeling of native modesty with which it is always accompanied. And woe be to that youth whose *true* modesty is obliterated, or even essentially seared! Never should this feeling in youth be trifled with; because it imposes a much needed and almost insuperable barrier to both the undue familiarity, and the premature union, of the sexes.

Love's second perceptible influence *augments the charms, and brings out the graces*, of each sex, in view of the other. It makes woman graceful, accomplished, elegant in every motion, in every look, at the same time that it renders man polished, bland, elevated, and noble—the gross giving place to the refined, the low to the lofty, the rough to the smooth, the noisy to the subdued, the harsh to the mild, vulgarity to propriety, the boyish to the manly; while in woman, the trifling is superseded by the sedate, and the girlish by the womanly. Still, love modifies the graces of woman less than it augments those already existing, throwing a halo of loveliness and perfection around every motion, every act—the entire being.

It was once our pleasing lot often to see and converse with a betrothed bride, both before her lover arrived in town preparatory to their happy union, and after his

arrival, as well as at and after their marriage. Though she was charming and accomplished before, yet she was much more so afterwards. She walked with a lighter step; she moved with more grace and elegance, and gave to every motion an additional air of fascination and perfection, to behold which is rare, but most delightful. And thus far, every day but serves only to augment these heaven-like charms. Oh! if man but understood the law of love, or how to develope the natural enchantments of the female character—if man, as a sex, would but draw out and properly direct woman's affections, no words can portray the extent to which her improvement might be carried. In the most effectual manner possible, would he thereby promote both his own highest happiness, as well as that of woman. But, alas! her character he does not appreciate. Her virtues, her charms, he does not cultivate—and all for a miserable reason which will be specified hereafter.

To one item in that improvement in the manners, walk, and personal attractions, effected by love, and that in both sexes, a passing allusion must suffice—and that is, to its *natural language*, which renders the person more erect, by throwing the head backward—not in the direction of Self-esteem, but in that of Amativeness—thus bringing the whole frontal portion of the person forward. This fact it is not difficult for observation to descry, nor its reason, for philosophy to discover.

Another illustration of the changes wrought by the magic power of love, is to be found in its influence on the voice—the charming notes of which, however, can be *heard* and *felt* better than described on paper. Its tones and variations in men, especially before love softens and subdues them, are neither smooth nor flexible, but uncouth, grating harshly upon the ear, being essentially defective in flexibility and expression; but the tones of love are always soft, subdued, insinuating, and tender. In proportion as one has loved, will these qualities be imparted. An anecdote: We said to a fellow-passenger,

the tones of whose voice evinced this tenderness in an unusual degree.—“Will you allow me to ask a plain, perhaps impertinent, question?” “Most certainly,” was his courteous answer. “Have you not recently been disappointed in love?” He turned round with amazement, mingled with confusion, enquiring, “Pray, Sir, how did you know it?” “Then you confess the *fact*, Sir.” He then admitted that he had just taken his leave of a young lady in the south, whom he loved devotedly, and who reciprocated his attachment, but their union was attended with difficulties apparently insuperable. We then analyzed the tones of his voice, pointing out to him both that subdued, almost plaintive, intonation of tenderness and pathos, accompanied with shadings of sadness, discouragement, and disappointment, with which nearly every word was uttered. It might safely be averred, that the state of the affections of almost any person may be deciphered by means of these intonations. If the affections have been simply *drawn out*, but neither firmly riveted, nor disappointed, the voice becomes more rich, melodious, sweet, tender, and touching; yet these qualities will by no means evince perfection. If they have been called out, but blasted, plaintive notes of sadness will be added to the above; and if this disappointment proceeds far, it necessarily produces irritability, by which the voice is rendered sharp, shrill, and husky. Those readers who have loved or been beloved, will readily recall those delightful seasons when the voice of love fell softly and sweetly upon their ear like the touching notes of the Æolian harp; and also recollect, that those notes were low, perhaps uttered in a whisper, and both soft, flexible, and insinuating.

A striking illustration of the effect of love on the tones of the voice, will be found in the difference between the intonation of the same speaker when addressing a mixed assembly, composed of both sexes, and when composed exclusively of men; and all because the mere presence of woman—whom he loves—excites in him the tender,

bland, persuasive, and insinuating, which always accompany love, and thereby infuses these qualities into his voice. Besides the influence which these intonations exert over woman, to whom they are especially adapted, they also find their way directly to the ear and the soul of man, thereby giving the speaker that command over the mind and conduct of his fellow men, which nothing else whatever would impart. Nor is a man fully fitted to become a public speaker till his voice has become smoothed, polished, attuned, and sweetened, by the soft influence of this tender passion.

It is for this reason that conversing much with refined and accomplished woman, tends gradually, but effectually, to stamp those insinuating, endearing qualities upon the voice. This constitutes one reason why man, especially every public man, should seek the society of woman; (being a public man, almost necessarily brings him in contact with woman, thereby securing this desirable end;) as well as shows why strong attachments are essential to all public men—to ministers, lawyers, politicians, and all who would exert an influence over mankind. In other words, it applies practically the quaint adage, that "*Molasses catches more flies than vinegar*,"—because, loving and associating with the feminine, puts on those bland, smooth, insinuating manners, intonations, and constructions of sentences and cast of ideas, which catch the popular will.

But it is, however, on the voice of woman that love expends its most delightful, most bewitching charms. True, the voice of the girl is sweet—but is yet light, young, and immature. Comparatively its notes are few. Its flexibility is limited; its tones are not mellowed by emotion, nor enriched with pathos. It is not till after the subdued but beautifying influences of love have opened every fountain of human feeling—bringing forth from the rich store-house of our nature, and spreading upon the table of life all the inexhaustible treasures of the soul of woman—that the female voice receives its last

touches of perfection. Then it is, that its flexibility becomes delightfully diversified, its tones all exquisitely soft, rich, and tender, (every one exciting a thrill of delight,) and its modulation indeed angelic. Words are tame—paper is but a blank—in describing either their power or perfection. Oh! how infinitely thankful should we be for the bestowment of the purifying, softening, refining, elevating, perfecting, and indescribably enchanting voice of woman! May it be appreciated by us all! May it be perfected in her; for as yet, or at present, it is but as the voice of infancy, compared with what it might be, with what it will one day become!

To appreciate the full force of this subject, contrast the intonations of the truly splendid woman whose affections have been called forth and delightfully reciprocated, with her whose love has been blasted—the irritable voice of the maiden of forty, dried up or parched by disappointment, or rendered husky, or shrill, or piercing, by an excess of conflicting but unhappy feelings, with that of the loving, beloved, happy wife, whose affections are all at rest in the bosom of a fond husband, every sight of whom awakens a new thrill of pleasure in her soul, which thereby adds another note of charming sweetness and thrilling pathos to her already melodious voice. Still more in point. Analyze the voice of her who lives unhappily with her husband, (? her man.) Shall we lift the veil? Reader, lift it for yourself. Take notes. Open your ear to the musical intonations of love, and then to the withered, grating, repulsive tones of reversed affection and unhappy wedlock. By the application of this principle, can the true condition of the affections of husbands and wives be correctly deciphered; for, they will invariably speak the language of their existing feelings towards each other. Though the application of this principle will disclose discord between many husbands and wives, who have thus far contrived to hide it from the world, yet both the principle and its application are too valuable to be smothered.

This principle also discloses the important truth, that the intonations of every woman will be sweetened and improved exactly in the ratio of her domestic happiness. Ponder, gentle reader, over this momentous truth. Men! you who love to listen to the sweet warblings of feminine tones of gushing emotion—do what can be done to render woman happy in her domestic relations; and oh! beware how you *deteriorate* her voice by trifling with her heart! If man would but do his part in this matter, every breeze might be laden with notes sweeter and richer than the warblings of morning songsters. The soft notes of female loveliness and happiness, how they might send a fresh thrill of holy pleasure throughout our souls, and that continually.

It is hardly necessary to add, that woman must love before she can *sing*. Not before she can learn the gamut, or thrumb the piano; or rehearse a tune by note, or rote, but before she can *sing*.* We need not enlarge. We shall not be misunderstood.

If asked, *how* these delightful results are effected, the answer is: every organ probably has its reporter stationed at the place where the voice is formed, like the one stationed in the face, by which Amativeness imparts its beautifying inflections to the voice, in like manner as all the organs hold their respective connections with the face, by which the emotions are reported in the expressions of the countenance.†

In like manner does love beautify the *expression of the countenance*. Beauty consists in *expression* more than in form, or feature—in the emanation of the *soul*, as seen in the sparkling eye, the glowing cheek, the whole aspect beaming with emotion, rather than in configuration, or arrangement of features. Contrast the same features when listlessness, vacuity, or lassitude, has banished expression from the countenance, with those same features when

* Birds of song *sing* their love.

† The principle by the operation of which this takes place, will be explained in the American Phrenological Journal for 1845.

lighted up in conversation, by any strong gust of passion, or when beautified and adorned by the harmonious blending of the whole mind acting in concert.

To confine our observations to one point, that of the *color* of the cheeks. No form, no symmetry of features, constitute true beauty without color. A pale countenance may, indeed, be rendered somewhat beautiful by its form merely, yet this species of beauty is of an order unspeakably lower than that of expression, which almost always heightens the color. Where no feeling is, color forsakes the cheek, and the leaden hues of death brood darkly over the soulless face; but call out the intellect, and wake up the whole being by some powerful current of commingling passion, to the highest pitch of pleasurable action, and the countenance, before a vacuity, now beams with a most delightful and expressive play of the soul within. Hues and shades before unseen, now adorn the "human face divine," beyond the power of language to portray. Even ordinary features, lit up by an expressive intellect, become attractive, and beautiful to behold, while we turn disappointed, if not dissatisfied, from features, however finely formed, but destitute of expression. By as much as mind and soul, the highest department of creation, are more interesting, more beautiful, and give us more pleasure in their contemplation, than inanimate shape merely, by so much is *expression* more beautiful than outline. Though finely formed features may essentially *aid* beauty of expression, yet they are infinitely its inferior. It would not be difficult to show the incalculable power of love in awakening and intensifying every other faculty, individually, as well as collectively. And since it is this action of the faculties, which gives expression, love, by greatly *augmenting the action* of all the faculties, of course greatly augments their expression in the countenance, and this renders those features which would otherwise be insipid, deeply interesting to behold, and those almost superhuman which are *in and of themselves* beautiful.

All this, in *addition* to the fascinations of love itself—to the insinuating, languishing, bewitching, expression of the eye, the exquisitely touching play of the lip, the modest blush of love suffusing the maiden cheek and loveliness, and all the other charms and beauties imparted by this soul-melting passion. But, in this case, too, as in that of the voice, words are utterly powerless and empty in comparison with either the beauty, or the force, of our subject matter. Yet there *is* a book which expresses, or can be *made* to express, it all. That book is, as yet, but poorly printed, and in its first edition. Still, much—almost infinitely more than is supposed—can be read therein, and learned therefrom. Future ages will read the inexpressible beauties of that exhaustless language, even the alphabet of which, we yet but imperfectly understand. Study that book—the human countenance—and then declare, if words thou hast, its sacred contents—tell how infinitely love beautifies and adorns its delightful pages.

But these general illustrations of the beautifying effects of love, must suffice. Others similar might be drawn, from the increased zest and expressiveness imparted thereby to the merry laugh, from its augmenting the hilarity, animation, life, buoyancy, and elasticity, of the whole being, both physical and mental, increasing every power, every charm, every pleasure of life. *How* all this is effected has yet to be shown. The effects themselves have doubtless been experienced by most readers, and observed by all.

Not that love heightens the charms of all *alike*, for, all are not proportionally endowed with the *materials* on which love operates. All beauty consists in the exhibition of human nature, or in the manifestation of the various powers and faculties of our being. Those, therefore, whose organizations and faculties are feeble, or who have but little *human nature* in them, cannot expect to have that nature, that is, their charms, augmented as much as those whose human nature, or whose *constitu-*

tional charms, are more abundant. In general terms, love will beautify, adorn, and perfect, those most who have the most *natural* charms, that is, the most *human nature*, on which it can operate.

The *rationale*, or *reason why*, love augments these charms, that is, the *end* attained thereby, is self-evident, namely; *by and in* attracting each sex towards the other, it induces each to *do*, and to *become*, what will *please* the other. Thus, in its causing the male to love the female, it makes him desire to *ingratiate himself into her favor*, by adapting himself to her tastes and predilections, and, woman being constitutionally more refined and polished than man, more graceful and accomplished, it induces him to assume, in feeling and in conduct, those refined accomplishments so pleasing to her. This principle shows *how* the conversation and society of women exerts so refining and elevating an influence over man, as well as by what means man exerts a similarly beneficial influence over woman. By disposing both sexes to render themselves attractive in the eyes of each other, it excites the love of each for the other, and then rivets that love for life, their mutual affections terminating in connubial love.

These charms thus brought out by the power of love, excite the admiration of some susceptible heart of the opposite sex, which ends in mutual endearments, that increase till they ripen into marriage. Each thus becomes the *exclusive* idol of the other's affection—the all and all, of the other's heart. Love heightens every virtue, and diminishes every fault of each, beside blinding each to the failings of the other, as well as magnifies the estimation of their virtues. But, as the constituent elements of love will be given in succeeding sections, this subject is dismissed for the present, with the single remark, that love does not roam abroad unrestrained, sipping its sweets from every beautiful flower that greets its eye; but centers its affection on a single object, in which it discovers charms sufficient to sate its widest range of desire,

perfectly satisfied with that one object. Neither phrenology nor unsophisticated nature know any thing about the *promiscuous* intercourse of the sexes, but both interdict it, in and by the very *fact* that love centers upon *one particular* object, besides being perfectly satisfied therewith, and regarding it as infinitely superior to all others. Now if this promiscuous intercourse were the order of nature—were *best* for man—it would be *provided* for, and rendered more desirable, more beneficial, than exclusive preference, whereas the former is actually *prevented* by the latter. After love has been interrupted, and its laws thereby broken, it often becomes lust, and seeks gratification in *mere* animal indulgence with the opposite sex, wherever it can find it. This is the penalty consequent on the violation of this law of nature. But, as the full force of this point cannot be seen till we have presented another principle, and one, too, which involves the very quintessence of love, we dismiss it with this general inference, that sexual intercourse with one, and only one, individual of the opposite sex, is all that is allowed or provided for by nature, and that all other intercourse violates the law of love, and will therefore bring down its consequent penalties upon the doomed head of the guilty sinner.

But, though love superinduces marriage, it does not *end* with it. Courtship and marriage are but its alphabet—its incipient stages merely. Properly placed, true love always *increases* with years; never weakening, never diminishing, until old age weakens it, along with all the other elements of our nature. The blushing bride, all dissolved in the melting tenderness of gushing affection, does not love, cannot love, as can, as does, the middle-aged wife, and even the declining matron. She has not yet tasted the perfections, has not yet tried the virtues, of her beau-ideal of a perfect man. It is only after years of daily, hourly, interchange of sentiments and kindness between husband and wife—after they have ascended together the hills of prosperity, and perhaps descended together into the vales of adversity—after they have passed

through scenes that tried each other's souls, and called forth their self-sacrificing spirit toward each other; perhaps after they have watched over each other when prostrate on beds of sickness; after each has received from the other a constant succession of offices of kindness and tokens of love, each of which but assimilates and endears them to each other; and, above all, after they have *begotten or borne children* by each other; for, it is her relations as *mother* that most of all endears the wife to her devoted husband; and that wife loves her husband inexpressibly more who loves him as the *father of her beloved offspring*. Then *only*, can she pour forth the full, constant stream of woman's whole-souled affection. Those whose love wanes with the honey-moon, do not know *how* to love. Their affections are blasted while yet immature. The frosts of spring have nipped them in the bud, before they saw the glory of summer, or tasted the golden ripeness of autumn. Perfect love, implies perfect confidence, which presupposes abundant *time* in which to increase that confidence, by the fullest and most diversified *tests*. These tests married life alone furnishes; and if they do not strengthen love, they weaken it while yet in its infancy; rendering it like the child that sickens, and pines, and finally dies, in the first dawns of its intellect and soul; before the morning beauties and pleasures of youth, or the power and glory of meridian manhood, or the experimental wisdom, and ripened pleasures, of the afternoon and evening of life, have shone upon him. Mistaken are they who suppose years weaken love. *Animal* love they *do*; and well they may. But that blending of soul, that Platonic love of *virtue*, (not of person,) which constitutes the crowning excellence—the very quintessence—of all true affection—forms slowly, matures gradually, and reaches its zenith only after the fierce blaze of youthful fire has given place to the live coals of mature age, or perhaps lie buried beneath its own warm embers of declining age. With this principle, the experience of only Gideon's

chosen few will coincide, but chosen and blest of the Lord are these happy few! Your's is this sweet cup that never sates. Your's, the dainty luxury that never cloy, but, only increases your relish while it feasts your inmost souls perennially on its refreshing bounties. And the *fact* that so few understand this great truth,* shows how few experience the full power of true love.

But, we forbear to urge a point that so few will appreciate, and one, too, so directly at war with the current opinions of mankind. Still, to those who *truly* love, and have lived in wedlock's sacred bonds for a score of years, we appeal for the correctness of this principle; and ye who have yet your die to cast, cast it in view thereof.

Both an inference, and a fact depending on this principle, that love heightens charms, is that they are still further augmented by marriage, for, since love uniformly arrays itself in those garments of beauty already specified, and since marriage is its very home and palace, calculated, in its very nature, to augment this passion, its constitutional effect, therefore is to heighten every charm, every perfection, of the human character. The occasion of these charms, does not cease with marriage, nor need, nor should, the charms themselves. That occasion—the sole object of their existence—is progeny. Till, therefore, the period of child-bearing has passed, these charms are required, and their waning soon after marriage, is like autumn supervening directly upon spring, cutting off both the luxuries of summer and the fruits of fall.

To perceive *how* marriage continues to improve the character and appearance of *man*, is easy; for, drinking in continually those softening, elevating, refining, ennobling, and stimulating influences which a good wife exerts perpetually upon him, he thereby becomes better, and still better, day by day, and year by year, until his powers are bedimmed by age or eclipsed by death.

* The reason for this lamentable fact, will be given elsewhere.

With increased power does this principle apply to woman—to her grace and elegance of manner, to her sweet looks, lovely smiles, exquisite intonations, and beauty of expression; for, love alone being calculated to bring out the loveliness and the perfection of woman, and marriage being the very garden of her love—its only end—marriage therefore may well heighten every charm, every beauty of the female character. Sweet, lovely, the budding maiden and the blooming bride! Sweeter still, more lovely far, the full-blown matron. More happy, and therefore more charming. Let others sit and sip the nectar of female innocence and loveliness, as it flows from their beautiful features, their loving, lovely looks, the ever graceful motions, the bewitching smiles, and even the intoxicating kiss of virgin purity and undeveloped love; but let us commune with *married* woman. Give me the wife—the mother—whether for elegance and propriety of manners, or for sweet-toned flexibility and tenderness of voice, or for ease and freedom of conversation, or for those lessons of experience and practical wisdom which fall, or *should* fall, continually from her lips. We admire the maiden, but we almost worship the matron. We derive more pleasure, and gather more information, from a single hour's conversation with the intelligent wife and mother of forty, than from a week's chit-chat with the smiling, simpering belle of eighteen. The maiden is just putting on her rich colours and fair form, but is not yet matured. The wife and matron is fully ripened—her form still more full and perfect—her colours both re-enriched and variegated, and their flavour most delicious—all her virtues being brought to complete perfection.

But, deplorable though it be, yet it is nevertheless true that most women actually *lose* their beauty, and suffer a universal *diminution* of their charms, after marriage. Indeed, the idea prevails, almost universally, that this is *necessarily* the case.

The general *fact* is not doubted. Its *necessity* is very

much questioned. Its *cause* is to be found in the situation of woman *after* marriage—it being in many things what it should not be, and any thing but what it should be. In ninety cases in every hundred, the *wife* is *less* beloved than was the sweetheart; and nothing will fade the cheek of beauty, gore the once lovely face with wrinkles, relax the elastic motion and cause the sprightly step to falter, and becloud, if not totally obscure, every trace of beauty, every charm of love, as rapidly or as effectually, as will the loss or even diminution of a husband's affection. Escape her practical eye, her listening ear, they never can. Awakened are all her fears, blasted all her hopes, and blighted all her pleasures, necessarily and always; nor need we wonder that it does! Her *all* is embarked for life. That lost, her *all* is lost, past all recovery. She must go down to her grave, mourning—never to be comforted. Speak, ye blasted roses of former fragrance and loveliness—ye careworn, dispirited, careless even of life, and preferring death to a life so completely miserable—and say what canker-worm is that which preys, perpetually upon your inmost souls? Answer ye not? Nor need ye renew your griefs by recounting their cause—for, they are inscribed in doleful characters upon your furrowed brow, and written in plaintive and forlorn notes upon your every intonation. Ye have married, but not congenially. The cooing dove has lost its wonted mate! Still worse than lost! Happy, if *only* lost! Strayed to another dove-cote! Alienated! Your soul pierced through with many sorrows! Your life a fleeting shadow—a half-frantic dream of what you *were*, compared with what you *are*! Shut out from all others! Doomed to dwell shut up with one whom you regard only with aversion—and all this but “the *beginning* of sorrows!” Compelled to———but enough. No wonder that your beauty fades, that you merely drag out a miserable existence, and die in your youth! Nor is this an ideal picture, nor one of rare occurrence! Would to God it were! Veiled, but *felt*, by many a living wretch!

But, turning from this scene of wo, let us look at a similar picture, but less highly colored. Many an inconsiderate match is struck up under the mistaken notion that both parties love each other; whereas they have compared notes upon a few points of character only—neither being, in reality, acquainted with the other's opinions, preferences, character, any thing. But, marriage soon opens their eyes: bringing every point in the characters of each into close and continual contact with those of the other, it reveals many a serious difference before unseen,—and this jargon produces dissatisfaction, and this alienates their affections, more or less, according to the amount of difference found to exist between them. Perhaps, in the great majority of marriages, this difference is not sufficient to render either downright intolerable to the other; but only enough seriously to mar their love, and prevent that entire union which alone can render both completely happy in each other.* And thus they live along, between wind and water, leading a between hawk-and-buzzard sort of life; being neither very happy, nor yet particularly miserable; frowning some, yet fretting more; but completely failing to attain that full harvest of pleasure which each might have derived from a perfect union. Upon the wife especially, this state of things bears most heavily. And yet it may have supervened so gradually—stealing its march like a chronic disease—as scarcely to have been perceived, much less fully realized.

Another cause of diminished affection between husband and wife, consists in the fact, that though the original elements of love exist in both as adapted to each other, yet they have never been either fully called out or properly cemented. Perhaps their early formation was interrupted by some petty jealousy, occasioned by an unjustifiable desire in the one to test the affections of the other, but which has infused its bitterness throughout the whole cup of matrimony. The plain fact is, that few know how to court—how to get a prospective husband

or wife effectually in love, or how even to get themselves in love, nor yet *how to stay* in love when once there. A most interesting, a most instructive, chapter, might be written on the "*ways and means*" of calling forth, and riveting the affections of those who are paying attention, or engaged to, each other—a chapter which man requires to read more than woman, but which might have taught many women how to keep the fires of love perpetually burning in the bosom of many a husband in which they are now gone down, or gone out, as well as, how to have rekindled and added new fuel to those fires now mouldering in the ashes of disaffection. But fully to prosecute this subject would take us too far from our present train of remark—namely, the *reason why* marriage, which should heighten the charms, especially of woman, generally diminishes them all.

Another and most effectual reason is to be found in the *loss of health* generally consequent on marriage. The *fact* that the relations of wife and mother require a great amount of physical stamina to sustain themselves, is a truth which the observation and experience of every married woman fully establishes. The exhaustion consequent on bearing children is very great. And yet, how few have sufficient vitality to sustain this immense drain of animal energy; and fewer still know how, at such seasons, to economize what little strength they have, so as to save their constitution from utter ruin. But, as this subject would require an entire volume, (which we hope soon to bestow upon it,) it is dismissed, with the bare statement of *fact*, that, in ninety nine cases out of every hundred, marriage saps the constitution and impairs the health, and this consequently effaces that beauty which is only the expression of life, health, and happiness. And yet, there is nothing either in married life itself, or in the bearing of children, which necessarily impairs the health, and consequently, the beauty. On the other hand, all the relations of the wife and mother, are directly calculated, to *promote* health. Even the bearing

of children, provided the mother has a good constitution and obeys the laws of health, is calculated, *in and of itself*, to *improve* the health; and certainly to augment her beauty of form in the eyes of both her husband and of men generally; for, never is woman more attractive than when fulfilling the maternal relations. But, the cares of the family, the confinement of mothers within doors, their seeing so little company; and having so little to call forth their feelings, and above all, the miserable *physical habits* of most of our women—the worst possible for health—these, together with other causes too numerous to specify, including at least one yet to be mentioned, have the effect to break down the constitutions of most of our women, and thus to bedim all their charms, and even to weaken their own capability of loving, as well as of exciting the love of their husbands.

Gentle reader, you who would retain your beauty unimpaired, till you are aged, ponder well this whole subject, of which this is but the merest sketch. *Properly locate your affections, and then preserve your health*, so that coming years shall only *increase* your every charm, which, feeding the fires of love with new fuel continually, shall make its flames glow brighter and warmer as the happy years of life fly swiftly on, till declining age shall crown you with a mother's glory, and fit you for immortality. If your constitution is good, and you do not abuse it, you can at least, retain your power to please, if you do not actually augment your attractions, till green old age shall fold you up, leaf by leaf, preparatory to that angelic bloom which fadeth not forever. And, ye husbands who will, *can* preserve, in increasing freshness, those very charms that first awakened emotions of love and tenderness within your heaving bosoms, till you have no farther occasion for either them or her who bears them.

Ye daughters of loveliness, who would preserve or regain your beauty, *preserve or regain your health*. Love, in both its exercise and expression, in common with

every other mental manifestation, expends animal energy. Physical debility, therefore, takes away its power to manifest itself, and therefore to exhibit its charms and make impressions; fading and furrowing the cheek, bedimming the otherwise sparkling and expressive eye, parching the lips, emaciating the form, substituting the frowns and scowls consequent on pain, for the brisk, happy, easy expression of health, and weakening or perverting all the faculties. The invalid female fails to throw that interest, animation, expression, soul, into her countenance, which health would enable her to both feel and impart, while disease enfeebles or hackles her intonation, thereby rendering repulsive what health would render charming. How much a brisk walk, or ride, or dance—any thing that promotes circulation—heightens the expression—the *tout ensemble* of woman's charms! And all because her *animal* energies are thereby augmented, and this augments both her love and her loveliness. Now, what some unusual rally of the physical energies does for beauty and expression for the time being, *permanent* health does perpetually. The reason of this is the intimacy existing between the state of the body and of the affections—a point hereafter to be more fully presented.

SECTION II.

THE CONDITIONS AND QUALITIES OF LOVE.

“Every one to his liking.”

THROUGHOUT all nature, things *like* each other, readily assimilate, having a natural affinity for each other. Thus, water readily blends with water, all the particles of each drop or body mingling freely with all those of the other. Earth mixes with its fellow earth, clay with clay, iron with iron, clouds with clouds, and thus throughout all departments of even inanimate nature. Much more so of animated nature. Animals that herd at all, herd with

her animals of their own species. It is "birds of a feather,"* that flock together, and animals of kindred tastes, habits, feelings, pursuits, and natures, that commingle together more readily.

This is still more true as regards their *breeding* together, in which is involved the principles that govern love. Though the dog can be induced to breed with the wolf and the fox, and the horse with the ass, and so of animals generally as regards other animals of a species nearly resembling their own, yet they breed with their *own species and genus* best, and utterly refuse to make or reciprocate love with animals differing essentially from themselves. The law is this: "Like likes like," in order that like may "*beget* like," so as to preserve the *unity* of the several species. Otherwise, the most mongrel commingling of the different races of animals imaginable would soon be the unhappy result, and all nature would be confusion worse confounded.

For the same reason that animals of different species should not procreate, should neither the different races of the human family, nor individuals of dissimilar habits and characters; and for the same reason that it is advisable for animals of the same species to breed together, should individuals similar in qualities and character, and those only, unite in the parental relations. And the more alike the better, except when palpable excesses or defects occur in one parent, which, in case the other parent possessed the same defects, would only increase the blemish in offspring, in which event, the excess or deficiency should be *offset* by *opposite* qualities in the other parent. But where the temperament, disposition, &c., in one are *right*, they require similar qualities in a companion; in which case, the blending of their *physical* as well as *mental* natures, and therefore their *love*, and consequently

* Do not birds and animals that pair, pair more frequently and readily with others of similar hues—a deep colored blue bird, with one deep colored, or a lighter colored robin, with one lighter colored, &c.!

their progeny, will be proportionally the more perfect. One thing, we may at least be *sure*, and that is, that whatever conditions are most promotive of love in parents, are most promotive of talents and goodness in offspring, *and vice versa* ; for every department of nature always harmonizes with, and furthers, every other.

The principle presented above, that we like those who are like ourselves, accounts for that *diversity of taste* evinced in the selection of companions. What is one's meat, is another's poison. What is beautiful, *charming* to one, is disgusting to another. Sambo is enchanted with the black skin, broad nose, thick lips, white eye, and negro form, voice, and character, which serve only to disgust Caucasian connoisseurs of beauty. The hearty homespun back-woodsman would not give a groat for our delicate, fastidious, simpering, sentimental city girls with whom our city dandies are enamored, while he falls dead in love with some brawny, bucksome lass who can rake hay, and bind grain. Every diversity of taste exists, and there also exists every conceivable form of countenance and character adapted thereto. As every stone in Solomon's temple, fitted exactly to its place, so in the great temple of love, every *living* stone has its own place where it can *be* happy and *make* happy. These different love-tastes depend on as many different characteristics or phrenological developments possessed by the subjects of them, which love similar developments and characteristics in a companion. One principle cause of infidelity in married life, is *dissimilarity* in the tastes, characters, &c., of the unhappy pair, and not in the fact that the characteristics of each complained of so bitterly by the other, are objectionable *in and of themselves*. They lack *adaptation* to each other. This causes a want of interest in each other, and frequently those mutual *repulsions* which result even more unhappily for their children than themselves, often proceeding so far as even to prevent their becoming parents.

The mental *law* here involved is simply this. We all spontaneously seek what makes us happy. That makes us happy which excites our stronger faculties. Every faculty in one excites the same faculties in another—and thus those who are alike, mutually kindle each other's strongest faculties, and this renders each other happy, and therefore each loves the other—loves to be with them, because they make them happy. Their feelings, opinions, desires, preferences, repulsions, predilections, objects, every thing, blend and harmonize, and this begets that oneness of soul which constitutes love. But, we dislike what makes us miserable. That renders us unhappy which reverses or pains our largest faculties. That reverses them which is opposed to, or unlike them. Opposite tastes and characteristics do this, and thus render us miserable—and this causes mutual hatred. This law is subject to slight modifications by the action of other laws, but is not invalidated thereby. It governs us all in our choice of companions; and the occasion of unhappiness in married life is, that before marriage, the unhappy pair compare notes of character only on a *few* points wherein they agree; whereas, after marriage, they are led to *contrast* notes on points in which they do *not* agree—and this dissimilarity occasions their heart burnings.

But, as we shall soon reach this point from another direction, and in a connection that will allow a much more full and forcible presentation of the conditions most promotive of love, as well as adverse thereto, we must content ourselves, for the present, with this summary view of this subject.

BOOK II.

PARENTAGE, AS DETERMINING THE CHARACTER OF OFFSPRING.

SECTION I.

ITS ADAPTATION AND GENERAL ASPECT.

PARENTAGE perpetuates our race. Besides re-supplying the ravages of war, of pestilence, of death, in all his insatiate craving, it even far out-strips him in swiftness, and rises above him in might, defying his power to annihilate the race. Man *will* multiply; the earth *will* be replenished, in spite of him.

What magnificent results from an arrangement so simple! What but yesterday, were barren wastes, to-day it is beginning to people; and, anon, will have crowded with homes, hamlets, villages, and cities, swarming with their countless millions, and teeming with life and happiness. It plants its seeds of humanity upon solitary islands, and then fills them with throngs of busy occupants. It sends its hardy progeny almost to the icy poles, to multiply in spite of all that is terrible, in the utmost of cold, and wind, and storm. Anon, it takes possession of the tropics, still urging on its grand process of generation, though melted to weakness, and scorched to blackness. In short, wherever life can be sustained, thither does or will this prolific principle send the swarming trophies of its power to "multiply and replenish the earth." But for this, or a kindred arrangement, our earth would have been a barren waste, without one living soul, the first parents of our race excepted, to have enjoyed its beauties or its bounties. Without this, or some similar means of procreation, even beast, bird, fish, reptile, insect—animal

life, in every form and grade, other than the first God-created pair—would have had no existence, and all the adaptations of earth, air, and water, to their sustenance and happiness, would have been in vain; and even the entire vegetable kingdom, with all its usefulness and its beauty, would have passed away in its very infancy, to return no more forever; for reproduction here, too, is effected by the same principle of parental agency, that obtains in the world of animation and sense.*

Considered, then, either in reference to its extraordinary efficiency in reproducing such vast hoards of herbs, trees, animals, and human beings—thereby, at the same time that it multiplies our race, proportionally augmenting the means of re-supplying their constantly returning wants—or in regard to its own philosophical beauty and perfection, surely no department of the Creator's works more fully evince the infinitude of His concurrent Wisdom and Goodness who made all things, than does this arrangement of parentage; nor is any more promotive of human progression in numbers and in happiness—it being the beginning and foundation of all the interests of man. Those myriads of human beings who have thus far inhabited our earth, and the millions that now enjoy its luxuries, are all but the successive fruits of this one contrivance; as will be all those who, in all coming

* If the idea that the copulation of trees, plants, &c. is necessary to the fructification of their seeds, is new to any reader, he will do well to give some attention to botany, horticulture, &c. with special reference to the investigation of this interesting subject. To become fruitful, any and every kind of seed must of necessity have a male and a female parent; and the pollen of the latter, must be impregnated by that of the former, in like manner as the egg of fowls, fishes, &c. must be unpregnated by the sexual intercourse of its parents before it can bring forth its chick or spawn. But, although this whole subject is deeply interesting and very important in a philosophical point of view, yet, as this work proposes to discuss its application to *man only*, these its *other* applications are dismissed with this passing allusion to their *existence*, merely.

time, may rise up in successive generations to people this world or another.

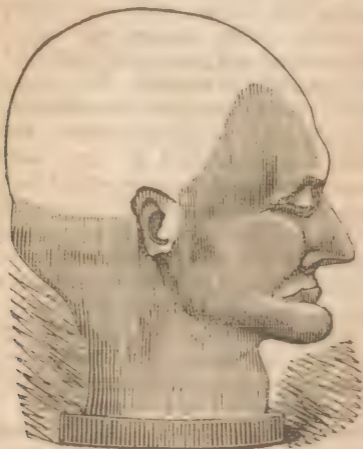
Nor is an end so important, so essential even to human *existence*, left to be carried forward by intellect only. It is sustained and enforced by all the resistless authority of an imperious *demand of our natures*. "Be fruitful, and multiply," is a *law of our very being*, written upon our *primitive constitutions*. Otherwise, the race would soon cease to be. As, in case man had been created without hunger or appetite, left to eat when and what his other faculties dictated, he would probably never have known that he required nutriment, or, knowing it, would have forgotten to eat for days together, or have been too penurious, or too intent on other avocations, to have found time therefor, and thus have inevitably starved—and thus of his other constitutional wants—so, without some primary faculty devoted expressly to procreation, how many, even of our own selves, happy reader, think you had ever been born? Or how many of us, if destitute of the promptings of this faculty, would voluntarily subject ourselves to all the trouble, expense, and various pains, consequent on the birth and rearing of children? Not one in thousands, especially of mothers. We probably should not even have known the use of the corresponding organs, and certainly could not have exercised them. Blot this faculty and feeling from the mind of man, and it is doubtful whether even another generation would be brought forth to carry on that ceaseless hum of business, life, and happiness, with which this arrangement compels all parts of earth to teem, and all coming time to subserve. But that same Infinite Wisdom which devised this arrangement of parentage, has made it dependent on a primary element or faculty of the human mind, the promptings of which form a constituent and indispensable part and parcel of human existence, that it may thereby the more effectually subserve the ends of our being.

This mental faculty, called *Amativeness*, is adapted to that sexual apparatus with which every undeformed

human being and animal is created, and they to it, so that the action of either calls the other also into exercise on account of the intimate reciprocity existing between them—love being the mental exercise, this tending to sexual intercourse as its physical end, and this resulting in progeny.

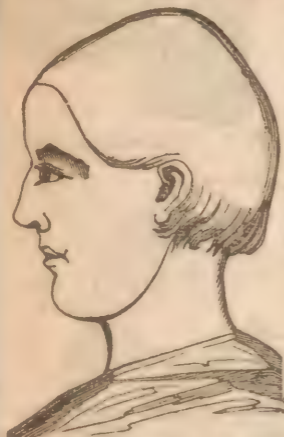
That this whole range of mental operations, including love for the opposite sex, in all its endless variety of sensations and sentiments, is exercised by means of a cerebral organ, located in the cerebellum, is assumed in this work, it having been demonstrated in the author's other works, with which the reader is supposed to be already familiar. Its full development fills out the back and lower portion of the hind head. It is immensely developed in the accompanying engravings of Aaron Burr and Patty Cannon; the former of whom was among the most extraordinary men of his age or any other for its manifestation in character.

No. 1.



AARON BURR.

When this organ is large, it enlarges the top of the neck, and fills out the head between and behind the ears, as seen in both Aaron Burr, and the accompanying engraving, copied from L. N. Fowler's work on "Marriage," drawn from the head of a female in Auburn State's Prison, sent there solely in consequence of her total and shameless abandonment in this respect, the details being too disgusting for repetition here.



No. 5. States' Prison Female.



No. 6. OSEOLA.

When this organ is small, the back of the neck is small, and narrow. If this organ is small, while Parental Love and Friendship are large, the back head, at the point on a level with the top of the ears, projects far backwards over the top of the back of the neck; the neck as it were falling in and becoming narrow and pinched up, as in the engraving of Oseola, the former chief of the Seminole Indians.* This form of

* The bust from which this was copied, was taken from life, his hair having been all shaved off, and therefore represents the exact conformation of his head.

heads will be found to obtain in most infants, and by referring to the general type of their back head, we will readily perceive the form of head which indicates and accompanies its deficiency. When this organ is very large, and Parental Love and Friendship are small, the head rises almost perpendicularly from the back of the neck, as in cut No. 7.



No. 7. Amativeness very large.



No. 8. PATTY CANNON.

It is very large in the accompanying engraving of Patty Cannon, who lived habitually *in and by* its unrestrained indulgence, and had a remarkable faculty of captivating the opposite sex thereby. Her full history will be found in the "American Phrenological Almanac for 1842."

When this organ is small, the head slopes off or retreats at this point, as do the heads of most infants. It is small

in the skull of an old maid of 60, in the author's collection, in whom, on being dissected, was found the token of her virginity,—a rare occurrence in the dissecting room! The array of proof of the most demonstrative character by which the location and function of this organ is established, is so great, that scarcely any scientific man but admits that the cerebellum is appropriated to physical love—a location peculiarly adapted to its office.

Taking its dignified rank, then, among the primary elements of the human mind, its proper exercise, like that of the other elements of our nature, is of course promotive of happiness, and in a pre-eminent degree. As, in the proper exercise of the eye, or in and by the very act of seeing, we naturally experience a great amount of pleasure; and thus of eating, breathing, talking, acquiring, sympathizing, constructing, remembering, worshipping, reasoning, &c. throughout every function of our entire nature: so the proper exercise of this faculty is both designed and calculated, in and of itself, to afford a great amount of pleasure, and that in addition to the happiness experienced by its living subjects. Indeed, happiness both in and by its own independent exercise, and happiness in all the other departments of our nature, is its one sole end and aim, its only constitutional product; for the legitimate exercise of every function not only causes pleasure in its own independent action, but heightens the action and consequent enjoyment flowing from every other department of our nature. Besides the wide range of pleasure afforded by its own individual action, this faculty furnishes to Philoprogenitiveness the only objects capable of calling forth its full-toned and pathetic energies; and Parental Love, thus aroused and quickened, calls Acquisitiveness into new and more powerful action, in order to provide for their wants; adds increased zest to the action of Alimentiveness in feeding them, eating with them, and seeing them eat; keeps Cautiousness in constant but pleasurable exercise, in providing and caring for and guarding them; fans the ready spark

of Approbateness into a blaze of delighted action, in seeing them praised; redoubles the action and consequent pleasure of Language, by furnishing new listeners and new talkers, and those the most delighted and delighting in the world; furnishes Causality with both new listeners to its logic, and new ends to be planned and executed, as well as a new and wide range of subject matter for contemplation; presents Mirthfulness, with new objects of merriment and incentives to its gambols, and these the most amusing in the world; Benevolence, with new calls for its sympathies; Veneration, with new subjects of prayer, and pupils for religious instruction; Self-esteem, with new and most willing vassals; Hope, with new and most enchanting buds of promise; and thus of every other faculty in man; thereby redoubling, many times over, the action of all our faculties, and consequently the pleasure taken in life.

Reader, when you are able to grasp this whole subject in all its bearings, you will be able to see *how* it is that love and its accompaniments exert an influence so *all-powerful* over the weal or wo of man, and *why* well directed love swells the stream of human enjoyment, as it were, from the rivulet to the mighty river, gently overflowing its banks and irrigating the whole vale of life, till its thus enriched soil bears, in full perfection, every flower, every fruit, every sweet, which the exhaustless capabilities of our nature can experience. Nor, in all probability, has the most favored of mortals, in this respect, yet enjoyed a hundredth part of that growing tide of perpetual pleasure which this element is designed and calculated to pour forth upon every son and daughter of the human family. Behold how inexpressibly happy it renders some who do not even understand its laws, or apply intellect to its guidance, and that, too, even with a physiological organization or condition every way inferior! How much more, then, those who, in after ages when its laws shall be understood and applied, and the human physiology has become incalculably improved!

Let us, then, gladly proceed to investigate its laws, that we may apply them to the promotion of our own and our children's highest happiness.

SECTION II.

THE PHILOSOPHY OF PARENTAGE, AND THE MODUS OPERANDI BY WHICH IT STAMPS ITS OWN IMPRESS ON PROGENY.

THAT progeny, vegetable, animal, and human, both derives its nature from that of its parents, and resembles that nature, is a conclusion *thrust* upon us by every species of observation, and reiterated by every genera, every species, every individual, produced throughout the vast range of creation—the products of whales being whales resembling their parents, of trees being trees similar to the parent trees, and so of every thing that reproduces. To perceive that the natures of children are but a perfect transcript of those of their parents, requires neither the learning of a Burrit, nor the reasoning capabilities of a Bacon, but is a plain *matter-of-fact*, established by constant observation and experience.

Nor this merely, nor even mainly. The progeny takes its physical and mental character from those qualities which predominated in its parents at the time of its generation and conception. It is *not* immaterial to the offspring how it is begotten and conceived. Thereon, as concerns its manner and conditions, depend all the *congenital* and *constitutional* characteristics of the child; whether virtues, vices, talents, capabilities, predispositions—its whole nature. It is *not* of little account, therefore, whether it be sired and conceived under circumstances of fatigue or disease, of haste or deliberation, &c. or whether it is

“Stamp'd in nature's mint of ecstasy.”

And, what is more, ALL the states of the parents' minds and bodies, at the period in question, are fully represented in those of the offspring; and for precisely the same reason that any part is, all that nature does being done on the largest conceivable scale, or on no scale at all. That the *permanent* constitutions of parents are impressed upon their progeny, is a law of things, in proof and illustration of which the reader is referred to "*Hereditary descent, its Laws and Facts*;" in which will be seen the longest array of evidence in support of the great law that consumption, insanity, all forms of disease, tenacity of life, size, shape, and strength of person, as well as all the mental faculties, are transmitted to children in that proportion in which they existed in parents; the latter *re-living* in the former. All the physical, all the mental, all the moral, qualities of children, are *derived* directly from similar qualities in their parents, and *derived congenitally*. From what other quarter do or can they come? Need so plain a point as that children *inherit* the physiological and phrenological organization and consequent qualities of their parents be argued? Its truth, who can doubt?

And for precisely the same reason that they inherit the *permanent* characteristics of their parents, do they partake most of those that predominated in the parents at the period in question. True, the *permanent* character of parentage is likely to predominate then, and thus stamp its impress upon the progeny, and yet when circumstances excite even feeble faculties in parentage so that they predominate at this period, the child will take on his *temporarily* predominant quality of parentage, the same as, and for the same reason that, it takes on the permanent character when that predominates.

That in *some* way, by *some* means, the organization* of parentage controls that of progeny, so as to render the

* This word will hereafter be used to signify the entire mental and physical constitution.

latter a *fac simile* of the former, is self-evident from the fact that they inherit any *some* thing, congenitally; and in some, *all*. That is, the entire organization of the former is represented in the latter. Let us suppose this representation to take place by means of certain etherial fluids, or spiritual, or magnetic (the latter is the true supposition, qualities, secreted or contained in the semen from which the child is formed. Thus, suppose Combativeness is represented by one fluid; Amativeness, by another; Benevolence, by another; Reason, by another; Language by another; Taste, by another—and so on through all the mental faculties, as well as throughout every bone, muscle, nerve, organ, and physical condition of the body. Now, if one child is begotten and conceived while all these fluids maintain their *usual* relative power in the parents, that child's *permanent* character, by constitution will resemble that of its parents in every minute particular. But, let the combative fluid predominate in both parents when another child receives its impress and constitutional character, and this quality will be imparted to the child in the ratio of its power at the time, so that the child will possess more of it, constitutionally, than either parent, perhaps than both; because this quality in both *unites* to stamp its combative impress upon the child, thereby rendering it stronger in him than in either parent, on the principle that the river *below* the junction of two rivers, is larger than either, it containing the waters of both.

Varying the supposition, let the *permanent* magnetic character of the parents, be as before, but let circumstances have diminished the proportionate presence of the combative fluid, and have augmented that of Benevolence in both, so that the latter quality shall predominate when the progeny receives its impress, and it will take on the *temporarily* prevailing magnetic nature of the parents, so that its congenital Benevolence will exceed that of either parent. In like manner, if Causality permanently or temporarily prevails in parentage, that prevalence is proportionally represented in the semen, and thereby trans-

nitted to the progeny. So of Taste, Language, Religion, and each and all the faculties and elements of the human being.

Suppose, once more, that the Benevolent fluid prevails in one parent, and the Reasoning, in the other, at the period in question; the progeny will take on this *combination* of magnetic nature or forces, yet in a less degree than if both qualities prevailed in both parents; and thus of the prevalence and deficiency of all other combinations of the magnetic qualities in parents. Nor does it matter whether the qualities thus imparted prevail *temporarily*, or *permanently*, so that they but prevail *at the time*, though the *permanent* magnetic nature of parents is certain to prevail, except when circumstances effect changes in the relative energy of the faculties of parents at one time compared with another.

The *law* that governs this whole matter, is this. Man has both an anatomical organization, and a magnetic or spiritual nature. The nature of the latter governs the form, texture, and other qualities, of the former; or, rather, has an affinity for, and thus gathers around itself, that in the former which will best enable it to manifest its functions. The two are intimately interwoven with each other throughout the entire man, the magnetic securing the action of the anatomical. This spiritual or magnetic nature has its magnetic connections, *termini*, and centers, sometimes, for want of a better name, called *poles*. These magnetic centers and connections, when put in action, produce and constitute all the phenomena of life. This magnetic organization has two great central poles, the one in the head, and the other in the chest. The semen embodies the *magnetic germ* of these two centers, and they, of the entire magnetic organization of the human or animal and vegetable progeny; though yet in its embryo, and as it were *folded up* or *drawn in*, and concentrated in that great central pole in the chest. Copulation injects this magnetic germ of the father into the mother, where it meets and unites with a similar magnetic

germ in the latter, so that the embryo magnetic germ takes on the magnetic natures of both parents. It is then fed and sustained by the magnetism of the mother—a full supply of which, in healthy women, is always stationed in this region—till it germinates and begins to grow, just as seeds sprout and grow when subjected to terrestrial magnetism, the same principles of both parentage and germination governing the reproduction of the whole animal, and the entire vegetable, kingdoms. Seed, animal, and child, all require the copulation of two parents, a male and female. This fact alone warrants the analogical conclusion, that what is true of any one thing that grows, is true of all genera, species, and individuals of both kingdoms. Both receive, *congenitally*, that magnetic germ which embodies and develops their entire constitutional character. Both grow, and grow alike. Both put forth magnetic poles, or shoot them out from the great central magnetic pole, in the required directions, and at prescribed distances. Around these magnetic poles gather those depositions of matter which make up the physical organ in question. If the organ to be formed next, is a muscle, its magnetic center is endowed with a property which assimilates around it those deposits of fibrin which it arranges into muscles of the size, and shape, and in the position, required. If bone is required, the magnetic germ of that bone puts forth in its required direction and location, and there gathers around it those materials out of which it manufactures its material organ; of which it then takes command, just as the captain of a vessel builds her to his liking, and then mounts her deck, takes the helm, and puts out to sea. This formation or development begins with the great central magnetic germ in the chest, forming the vital apparatus first, and then the two combining, shoot out the cerebral magnetic center, which, like Ezekiel's "wheel within a wheel," contains the magnetic germs of all the phrenological faculties; each of which again forms its own organ, beginning

first with the organs in the *base* of the brain, and ascending upward and forward till the whole is formed.

But, on what *data*, then, rests this plausible theory? First, on the *analogy* between the generation and progressive formation of all that lives and grows, from the most inferior vegetable organization, all along up through all gradations of the vegetable and animal kingdoms, till we arrive at man. Thus, the human ovum, by the maternal incubation of which the human being is hatched, bears a close analogy, as far as the principles of its structure are involved, to the egg of the feathered tribe; differing mainly in the *nature of their magnetic germs*. Indeed, its name, "ovum," signifies egg, from its resemblance to the eggs of fowls. In common with them, it has a yelk, composed of a between red and yellow substance, closely resembling the yelk of eggs, and serving the same purpose—namely, as a reserve deposit for that nutriment required in formation; with this difference mainly, that the egg contains all the nutrition required till its chick is hatched and capable of feeding; whilst as large a stomach as would be requisite to sustain the *human* ovum for nine months, and to furnish all the nutriment required to form all parts of his body, must have been so large as to have been exceedingly inconvenient; and hence the yelk of the human ovum serves simply as a *reservoir*, into which nourishment is received from the mother through the umbilical cord, and from which the blood draws the sustenance as it is required. This is all a *matter-of-fact*. The same is true of all mammalia animals; while fish, whales excepted, lay their spawn like as birds do their eggs: the male and female spawn of fish—say of shad in the spring—being doubtless familiar to every reader. If not, he will find it an interesting subject of inquiry.

Now, since so striking an analogy exists between the generation and formation of all mammalia animals and all others, and between mammalia animals and fowls, we have a *right* to take the analogy thus demonstrated

at our hands, and carry it out in these its other applications. We may even rest upon the results thus obtained as *certain*; for correct analogy is a sure guide to truth.

The vegetation of grains, seeds, nuts, pulse, &c. furnishes additional proof of this conclusion—with this modification, that the body, root, bulb, &c. is to the seed what the yolk is to the egg, and the stomach to the embryo animal; namely, furnishes it with that nutrition required to sustain it till it can put forth its roots, and thereby draw nourishment from the ground. That these seeds do indeed contain nourishment is evident, from the fact, that they impart it. It is this bulb in wheat from which flour is made; in corn, from which meal is derived; in the potatoe, onion, beet, &c., on which we feed; in the nut, that constitutes the meat; which bulb in the wheat, corn, onion, nut, &c. becomes drained of its nutritious properties after the seed has sprouted, and is left shrivelled up and husky. Strong as this analogy is, those, however, who are not satisfied to receive instruction therefrom, in this important matter, are at liberty to reject it; but, be it even erroneous, its value as regards the illustration it furnishes, is not essentially impaired thereby: for, one thing is certain, that the *principle* of generation and germination proceeds upon the same fundamental basis, laws, and *modus operandi*, with that here brought to view.

Clairvoyance furnishes additional evidence of the correctness of this doctrine; yet is referred to as *confirmation*, not as *proof*.

We come next to inquire *how* the seminal secretion comes to embody the magnetic nature of the parentage—*whence* the seminal germ derives its magnetic constitution? From the magnetic constitutions of its parentage, of course. But *how* derive it? *All* the secretions partake *largely* of the states—of the general magnetic nature—of the body, and even of its *particular* state for the *time being*. Thus, the color, qualities, character, &c. of the

bile secreted by the liver—of the pancreatic juice secreted by the pancreas—of the urinary secretion effected by the kidneys — partake largely of the state, not merely of the physiological condition of the subject, but even of his *states of mind*, they all fluctuating in unison with changes occurring in both the physiology and the mentality. Most readers have seen enough of this matter to know, that fevers, jaundice, and other diseases *discolor the urine*, and govern the character of the *facial discharges* or stools; and hence doctors often inquire concerning their states. Even the states of the mind essentially modify their flow and their character—for how often does strong emotion, whether painful or pleasurable, accelerate or retard their discharge, affect their color, odor, character, &c. Now if the several states of the organization, the health, and even the mentality, affect, and even go far to *control*, the character of even *these* secretions, they of course do the same for *all* the secretions. *The whole, or nothing*, is the maxim of universal nature. *Of course*, then, they affect the *seminal* secretion, and the more so because this is *known* to be so *intimately* related to the *mind*. Those who, from self-abuse, or over-sexual indulgence, void this secretion unconsciously in sleep, always experience simultaneous *mental* emotions—the same in kind as if voiding it the natural way by sexual intercourse. *It cannot be voided* without the accompaniment of its corresponding mental emotion; nor can progeny be begotten or conceived without *both* the mental emotion and that physical ejection of it consequent thereon. *In all cases* this accompanying mental emotion is *indispensable*, in order to the requisite ejection itself, and to give that ejection efficiency of function as regards progeny. What stronger proof can be required or had of the perfect reciprocity and sympathy existing between the states of the mind, and the qualities, character, voiding, every thing, of this secretion? This proof exists in the *experience* of all who have ever experienced any thing of this matter. Indeed, these emissions

are often caused solely by indulging the *mind* in lustful feelings. *Always* does the mere exercise of these feelings distend the corresponding parts preparatory to such emission—an indubitable proof of the perfect reciprocity existing between the mentality on the one hand, and the secretion, the character, the voiding—every thing appertaining to the seminal secretion—on the other.

Still farther does the location of Amativeness facilitate the perfect reciprocity existing between the state of the nervous and magnetic system, and this secretion. The spinal marrow is that great central railway of nervous communication by means of which all parts of the system communicate with all others. Sever the nerve that goes to the arm after it comes off from this great spino-nervous track, and all sensation in the hand is destroyed; and thus of the nerves connecting every organ of the body with the hand—all, and much more to the same effect, showing how intimately the spinal nerve is connected with the whole system. Break this nerve, and death supervenes immediately—as when the neck is dislocated or back broken. And then how extremely painful are spinal affections! Now, Amativeness (the mental organ of love) is situated at the top of this column, and as closely thereto as it can possibly be placed, and the secretion takes place at the bottom; its place of starting on its mission of life being directly at the base of the spinal column. Still another proof of this intimacy is the fact, that violence done to the male organs that secure this secretion, causes pain more severe, probably, than the same violence done to any other organ—castration being both more painful and dangerous than amputation performed on almost any other organ, the head excepted, few animals or men being able to survive it. See, too, the difference in vim, power, vitality, between males and eunuchs of all animals.

By *some* means, through *some* agency, all parts of the system commune with each other, and with a facility and power most surprising. But *how*? By means of

the *magnetic* organization of the system. Nerves, bones, muscles, organs, &c., are but the tools of the system, not its *workman*—the *ropes* and *pulleys*, not the motive power. That power, that workman, is the vital principle, or our *magnetic* or *spiritual* nature. That nature must have some common center to which all parts can report, and from which all parts can receive orders. Thus, we see a dog tearing a child in pieces. The instant we see it, we spring to its relief. The time between our *seeing* its danger and our making the first jump, is as instantaneous as a streak of lightning, and yet, between these two instants, Individuality sees the danger, and warns Philoprogenitiveness, and this faculty then calls to its aid Benevolence to pity, Combativeness to protect, Destructiveness to punish, Causality to devise what to do, along with nearly every other mental faculty, besides marshalling nearly every nerve, muscle, and organ, of the man, and all by means of this central point of communication. That point is just at the top of the medulla oblongata, which forms the junction of the brain with the spinal column. It is at this point that consciousness takes place. It is called, for want of a better name, a *magnetic pole*, meaning a center of vital influence. This great vital center has four great satellites stationed in the circumference of the brain, two in the organs of Causality, and two in those of Amativeness—most appropriate locations, surely—the former being the great guide and leader of both intellect and the whole man, and the latter being the propagator of both the physical and the spiritual natures of the man.

“All theory,” some will exclaim. Look again. Magnetize a circular steel plate having a hole in its center so as thereby to give it polarity, just as you give polarity to a knife or steel of any kind by rubbing it upon a magnet, and then, laying a sheet of paper over it, sprinkle on iron filings, and they of course gather most where the *magnetism* of the disc is greatest; and that is, around five poles, a great one in the center, and four others in the

four quadrants, not equi-distant from each other, but in two pairs nearer together.

Now, it has been proved by experiments, tried on executed criminals with the galvanic battery, that galvanism embodies the principle of life; for, on applying it to those that have been dead half an hour, they come to, open their eyes, and even clench their fists and strike. A child in New York, that had been dead fifteen minutes, was raised to life by sending a stream of galvanism through its heart, and kept alive for twenty minutes, till the battery stopped; and there is every reason to suppose that it would have lived, provided the battery had not given out. We feel more full of life, and live faster, when the atmosphere is most fully charged with magnetism. As, then, we live by means of magnetism, (magnetism, galvanism, electricity, and life, being in effect the same,) of course the *laws* of magnetism govern also the phenomena of *life*. One of these laws is that it arranges itself in these five poles, or centers of magnetic influence; one in the centre, and four others near the circumference, communicating with this great one in the center, with radii from the center to all parts of the circumference, yet those radii connecting these four poles with the one in the center being stronger than the others. Now, as the essence of life is but organized magnetism, this *law* of magnetism of course appertains to life—to the human head, it being the centre of that life.

Strongly corroborative of this principle, is the voice of fact; for the author has never seen a case of nervous affection which was not accompanied by tenderness or pain on the middle of the top of the head, right over this great central pole. From hundreds of nervous patients who have consulted him, to whom he has put the question, "Have you pain in the top of your head?" has he received the answer, "Yes," and without ever knowing it to fail.

The accompanying cut represents the plane of a section of the brain from the two organs of Causality through

those of Amativeness, the middle of this plane being the position of that great central pole of the brain above described. It occurs very near the centre of the brain, though having somewhat more of brain above than below. This doctrine, as explained in Sherwood's "Motive Power," is indeed most beautiful, and unquestionably develops a *law of organization*.

a. and b. Causality.



c. and d. Amativeness.

No. 9. A SECTION OF THE BRAIN.

But, the proposed limits of this work are too prescribed to allow a full discussion of this principle; for which the reader is referred to "Sherwood's Motive Power of the Human System," and to the series of articles in the American Phrenological Journal, Vol. VII., entitled "THE PHILOSOPHY OF LIFE, ITS FUNCTIONS AND THEIR RATIONALE, OR CAUSES, AS DEVELOPED BY PHRENOLOGY, PHYSIOLOGY, AND MAGNETISM," Nos. 3 & 4; in which the *evidence* in support of this will be presented more at length.*

Taking, then, this principle, that Amativeness, the organ of sexuality, is connected directly with two of the five great magnetic poles of the brain, and we see *how* and *why* this organ transmits that *magnetic* germ already spoken of, the growth of which gradually develops till it forms the perfect man. By means of these poles, Amativeness is connected, in the most intimate manner possible, with the *magnetic* nature of the man, so that it may thereby *transmit* this magnetic nature exactly as it is in parentage, and then the character of this magnetic nature controls the *form of body and face* of the embryo, and thus causes children to resemble their parents, because they have the same magnetic natures, and kindred magnetic natures assume kindred *forms*, which of course causes children to *look like* their parents. We know it to be a *law of transmission*, that the form, physiognomy, and looks of progeny, resemble those of parentage—to *look like* the father, yet the *shape* of the child is not *formed* in the loins of its father, before he begets it; but the father simply transmits his *own magnetic constitution* to his offspring, and that constitution, being *like* that of its father,

* Animal Magnetism embodies the principle of life. Our wise acres sneer at it, but the *truly* wise will examine its claims. The author avows his confidence in its truth, and the Journal mentioned in the text, edited by him, is devoted in part to its exposition and application, in connection with Phrenology and Physiology, to ANTHROPOLOGY.

models its shape after that of his, because like magnetic natures assume to themselves kindred physical shapes.*

We now see *whence* this semen derives both its life-imparting and character-forming power. If it is related to the mind, in *any* way, or the mind to it, that relation is *complete*, on that *wholesale or nothing* principle of nature already pointed out, and therefore *every* condition, quality, and exercise of mind, in all its shades, phases, and degrees, stamps its impress on this secretion, and thereby, upon the *congenital* and *constitutional* character of offspring. The exact physiological and magnetic state and condition, every physical, and phrenological organ of parentage, is thus represented in their semen and ovum, and thereby mould and make up the form and entire constitution of the young immortal.

This principle shows *why* and *how* rheumatic, cancerous, and other affections of the knee, hip, shoulder, &c. of either parent, similarly affect that part of the magnetic germ, and thereby generate a similarly imperfect or diseased condition of that part of this germ from which the knee, hip, shoulder, &c. of the offspring is formed; and thereby, this germ being imperfect or diseased, these organs of the child formed therefrom, are also similarly imperfect or diseased. If the father's heart, or lungs, or stomach, or liver, or kidneys, or brain, be preternaturally inflamed or enfeebled when he generates a child, that part of the child's magnetic germ from which its heart, or lungs, or stomach, or liver, or brain, or kidneys are formed, will be similarly enfeebled or inflamed, and thereby the diseases of the father are transmitted to his children. In like manner, strength of muscle, suppleness of limb, vigor of heart, stomach, lungs, density of organization, along with all other physical and mental characteristics, good, bad, and indifferent, are sent down

* The author will soon publish a work in which this principle will be expounded and fully proved to be a law of things, governing both the entire *vegetable* as well as animal kingdoms.

from sire to son through successive generations. Man is, indeed, "fearfully and wonderfully made."

It should not be overlooked, yet it requires only to be mentioned, that the mother experiences feelings during copulation every way analogous to those of the father. This would lead us to the conclusion, that she, too, voids semen, or what is analogous thereto—it may be simply detaching the ovum and carrying it to meet its other half. But, that she also takes part in the congenital department of this matter of offspring, seems indisputable. Is she indeed cast out from all participation in this matter of stamping her "own image and likeness" upon her progeny? Justice to her says no, but gives her, too, a share in that representation from which her embryo is formed. Fact says, she too contributes her share, and that *unless* she does, the seed of the father, sown however well on his part, is sown in vain, because it falls upon "*barren*" ground. And Philosophy joins in this decision.

SECTION III.

CONGENITAL FACTS.

And now, "to the law and the testimony" of **FACTS**. Even if the reasoning and the doctrines of the preceding section should prove to be fallacious, yet *facts* always constitute a *sure* guide to truth. First, then, the *general* fact: That, in the main, children resemble their parents, and that *congenitally*, both in their physiognomy, physiology, and mentality, is a plain matter of fact which no one will deny. It is seen on a large scale in races, and on a smaller, but in a more minute and diversified variety of detail, in families. As the duck, though hatched and trained by the hen, seeks the water, by congenital impulse, and that in *spite* of education—and thus of animals of every genera and species—so the offspring of colored parentage inherit, *congenitally*, the negro organi-

zation and characteristics, and thus of "every tribe, and kindred, and tongue, under the whole heaven."

But, this general law will be readily admitted. Does it then apply, in point of fact, to the several mental and physical *states* of parentage at the time of gestation? In answering this question, we will quote a marked case in point, from "The Constitution of Man," by George Combe—no mean authority, truly:—

"In the summer of 1827, the practitioner alluded to was called upon to visit professionally a young woman in the immediate neighborhood, who was safely delivered of a male child. As the parties appeared to be respectable, he made some inquiries regarding the absence of the child's father; when the old woman told him that her daughter was still unmarried, that the child's father belonged to a regiment in Ireland; that last autumn he had obtained leave of absence to visit his relations in this part of the country; and that on the eve of his departure to join his regiment, an entertainment was given, at which her daughter attended. During the whole evening, she and the soldier danced and sang together; when heated by the toddy and the dance, they left the cottage, and after the lapse of an hour were found together in a glen, in a state of utter insensibility, from the effects of their former festivity; and the consequence of this interview was the birth of an idiot. He is now nearly six years of his age, and his mother does not believe that he is able to recognise either herself or any other individual. He is quite incapable of making signs, whereby his wants can be made known—with this exception, that when hungry he gives a wild shriek. This is the case upon which it would be painful to dwell: and I shall only remark, that the parents are both intelligent, and that the fatal result cannot be otherwise accounted for than by the almost total prostration or eclipse of the intellect of both parties from intoxication."

The following, from "Hereditary Descent," p. 203, forms a striking contrast, yet goes to prove the supremacy of the same law:—

"Said Judge ——— to me, during a conversation on this subject,—‘I never employed my *intellect* in becoming a father, except in the case of my youngest child. After closing my arduous duties on the bench, protracted unusually long, I determined to throw off all care, to abandon business for a time, and to *recreate* and *enjoy myself* with my family—and accordingly invited several members of the bar and others of my particular friends, from adjoining towns, to meet at my house, and have a social and happy time. On arriving at home, after an absence of several weeks, I found that my wife had just discharged her menses; and she was rendered exceedingly happy, both by my return, and by the company I brought with me, all of whom entered heart and soul into the social festivity—and, by adding music and dancing, we had a truly jolly time of it. We both retired in a most happy frame of mind, and it was under these cheerful influences that this child was begotten—and a better natured, or more happy dispositioned child, you never saw. She never cries, or frets, or complains, but will sit on the floor by the hour, and amuse herself, and appears always happy.”

A betrothed bridegroom in N—, about three months before his marriage, in being attacked by a whale turning upon the boat and smashing it to slivers, by one of which he was struck in the right side, near the hip, was hurt so badly, that he was sorely afflicted for many years with an internal pain, the effect of the bruise. As soon as he was able, he was married; and his daughter—born nine months afterwards—has a weak and sore spot at the corresponding part on the same side. What renders the fact still more striking, is, that she bears a close resemblance to her father, in looks, constitution, and disposition.

Tubercles have been found, at birth, *in the lungs of infants*, born of parentage far gone with consumption. This fact is clear and demonstrative in proof of our leading doctrine, that children partake of the conditions of parentage at the time it gave them birth. The venereal, also, has often been found in children at birth, congenital, engendered, beyond a doubt, along with its existence, and derived, directly and necessarily, from diseased parents.

The history of Jacob's placing pealed rods before the strong cattle, and thereby securing progeny that were spotted, &c., is but another proof that these laws were both understood and applied to animals some three thousand years ago. Breeders of animals *now* understand and apply it; for, they will not allow stock to be sired when either parent is fatigued, especially when the male has just been driven far or hard, or has had his Amative-ness over-taxed, yet they *prefer* that he have *gentle exercise*, sufficient to invigorate, but not to prostrate, because they know from experience, not only that he transmits his *permanent* qualities of form, color, strength, speed, bottom, gentleness, &c., but also his particular condition at the time in question. The author never knew but one calf die of itself soon after birth, and that was one engendered when its father had become thoroughly exhausted by breaking up greensward in a very hot day, he having been taken from the yoke for that purpose. It is hardly necessary to prove that what is true of the generation of animals, is equally so of man, only in a degree as much higher as he is superior to the brute creation. It is evidently a *law of things*, that transmission can be applicable to the improvement of the entire animal kingdom, especially to that of man. But the curious and doubtful reader is again referred to "*Hereditary Descent*," pp. 49 to 206, nearly the whole of which is occupied with a condensed statement of facts of this class. No one can open the eyes of intelligence on the evidence by which this doctrine is established, and yet doubt its truth and

importance. Let parents but carry their recollection back to the period in question, and place those general circumstances that then surrounded them alongside of the constitutional dispositions of their children, and then say how all-important the truth here disclosed; and if they know and can recall their particular mental and physical conditions at the precise point of time in question, they will see the most minute and perfect coincidence between the two *

SECTION IV.

MOMENTOUS RESPONSIBILITY ATTENDANT ON BECOMING PARENTS.

THE principles and facts of the two preceding sections will place this whole matter clearly and correctly before the mind of the reader, and thereby enforce the momentous responsibilities necessarily attendant on entering the parental relations. In *your* hands, parents, are placed the destinies of unborn immortals—their health or their predisposition to all forms of debility and disease; their tenacity of life and liability to premature death; their physical strength or bodily weakness; their buoyancy and depression of spirits; all their mental and moral predispositions, propensities, talents, virtues, vices—their entire physical, and mental, and moral capabilities and character being completely at your mercy. And yet we go on to beget children "*by the million*," without one intellectual application of those causes to the perfection or

* The author takes this opportunity to solicit the communication of striking facts illustrative of this doctrine, and especially suggests to parents the importance of observing and treasuring up this class of facts, that they may serve as guides to farther and more scientific and detailed inquiry. Light on no subject is equally needed.

happiness of our offspring on which they mainly depend, copulating just as do the brutes, not even with the desire of begetting children, much less to beget superior children, but from motives of *pure lust*.

Our states of health and feeling are subject to change. Circumstances, atmospheric and other changes, have a power over us for weal and for woe. Some things call some of our faculties into increased and diminished action; other things, other faculties. Hence, one mental or physical quality predominates at one time, and another at another, according as they are severally excited by these circumstances. Though Combativeness may not naturally predominate, yet trouble, opposition, vexatious circumstances, &c. may so far excite it as to occasion its predominance, for the time being, perhaps for years together. Children begotten when these feelings predominate in parentage, will necessarily be constitutionally peevish, ill-natured, hating, and hateful, and thus render themselves and all concerned miserable for life. So, though parents are animal and selfish in the grain, yet agreeable circumstances may conspire to excite their better feeling, and thus render their offspring much happier and better than themselves. So, also, though the talents of the parents may not, by constitution, reach to mediocrity, even, yet they may be so called out by these circumstances, and augmented by mental discipline, as to impart to their progeny a far higher order of intellect than they themselves possess; or, by neglecting that culture, may degenerate themselves, and thereby deteriorate their offspring. By indulging any one or more depraved inclination or propensity, (say, to drinking, swearing, knavery, &c.) they pre-dispose their children to the same sinful propensity. This law applies equally to Benevolence, Justice, Ambition, Devotion, Moral Purity, and, indeed, to every mental or moral pre-disposition and capability.

Language, then, is tame and powerless as a means of enforcing a doctrine so momentous on the happiness of

mankind—came in urging upon parents the importance of throwing themselves into the most favorable condition before generating children, and in order to confer on them the highest capabilities and perfections of our nature. Those circumstances that thus excite our faculties favorably and unfavorably, are in part, perhaps mainly, under our own control. For our own sake, for their sakes, should we arrange all the general, all the specific circumstances and associations of business, of every thing, so as perpetually to excite and cultivate the higher and better elements of our natures. Especially should this be the case when we are about to give existence and character to beings as exalted by nature as man, and as capable of happiness, and as liable to depravity. For an event thus momentous in its bearings on their entire destinies, parents should make thorough preparation, for in so doing, they can both secure their own highest happiness in that of their children, but do more and better for them thereby, than by years of the most assiduous application thereto in after life. And yet, for this event, few parents make even the *least* preparation whatever; but go on to procreate without even knowing the *fact* embodied in this and the preceding section; much less understanding or applying the laws that govern this matter. Few parents know even when they *do* thus determine matters thus momentous. Nature has done her part. She has so ordered it, that, in the main, we should be most liable to *become* parents when we are best fitted to stamp the most favorable impress on our progeny. Let us, then, second her efforts in our behalf. Let us study and apply her laws, and most rich and lasting will be our reward, in the increase of their happiness for whom parents do live and should live. Parents love their children. Parents desire their happiness, and would *do* better, if they *knew* better. Mothers, especially, love their children as *their own souls*; and *mothers*, of all others, should investigate this whole matter. Nor should

young people *dare* to enter the parental relations till they are *prepared* therefor.

SECTION V.

HOW CHILDREN SHOULD BE GENERATED; OR, WHAT CONDITIONS IN PARENTS ARE MOST FAVORABLE FOR OFFSPRING.

SINCE, then, progeny takes on the conditions and qualities of parentage at the period of generation, we come next to inquire WHAT situations of the latter will stamp the most favorable impress on the former?—a most momentous question, truly; but one which *nature* has answered for us, by giving us one sure guide; one immovable land-mark, one pole-star always in sight, a guide both sure and specific, and that throws upon this whole matter the clear sun-light of perpetual day.

It is a *law of things*, that *whatever* is best in itself, is coupled with the greatest amount of enjoyment, and that whatever is most promotive of enjoyment, is best in itself. In other words, the more perfect our obedience to the laws of nature, the greater the happiness consequent thereon, both to ourselves and to all concerned, but the more we violate these laws, the more misery such violation occasions. We have already seen that the matter in question is among the most momentous connected with our nature. Hence, the obedience of those laws that govern transmission, is connected with a measure of happiness so exalted to both parents and their children; while their violation is so painful to all concerned.

But, to be more specific still: The normal exercise of every faculty and element of our nature is pleasurable, and in proportion to its power and activity. Hence, the larger the amount of brain brought into harmonious and

combined action, the greater the amount of happiness consequent thereon, which is heightened more and more by every additional physical function combined therewith. Or, thus: In every thought, word, and deed, we *expend vitality*, or work up animal energy; that is, consume that *magnetism* which constitutes our very life and being, as well as executes every function of our entire nature. Now, since it is in the emanation, or working-up, of this element of vitality or magnetism, that all life, all happiness, consists, of course the *more* of it we expend, the more we enjoy.* Hence, the greater the number of organs and faculties, whether physical or mental, brought into harmonious and combined action, and the more intense that action, the greater the pleasure afforded thereby; *because*, the greater the expenditure of that element in the working up of which consists all life and happiness. The correctness of this law, every philosophical mind will instantly recognize, the entire range of nature furnishing no exceptions thereto, and its specific application to the case in hand, is both plain and unerring. Hence, whatever conditions in parents render *themselves* most happy, most perfectly fulfil the laws of parentage, and render children also most healthy, virtuous, and talented.

Mere physico-sexual intercourse, indulged in to gratify Amativeness solely, calls but this single animal propensity into action, and therefore yields but a mere moiety of pleasure to parents, compared with that in which all the *higher* elements blend and partake, and stamps its own *animal* impress upon those thus begotten; for such intercourse not only *may* produce human *animals* merely, but inevitably *must*; and *nothing else*. Lust can beget lust only, and animal propensity *nothing but* animal propensity; and for reasons already given. But if it can be

* There is, however, an abnormal expenditure of this magnetism, which is always powerful and painful in proportion to the amount expended; but reference is had in the text to its *normal*, and of course *pleasurable*, exercise.

so arranged, that, at the period in question, *all* the faculties and elements of the entire animal and mental nature of parents shall be called into powerful and intense action; not only will they be rendered proportionally the more happy in becoming parents, but they will transmit their entire natures to their children, and in the *pro ratio* of their exercise in themselves.

What *means*, then, can parents devise for bringing their entire nature into the most perfect and intense action at the period in question? Simply, let nature have her perfect work. The fact is most remarkable that that very intercourse which gives being to offspring, is every way calculated, in and of itself, to combine in the most intense and powerful action, every bone, muscle, organ, and faculty of parentage. Probably no action of our lives is equally so. Thus: it redoubles the action of the heart, causing it to throe and labor as if taxed to its utmost capacity. By an increased flow of *blood* it is, that the parts immediately concerned are both distended and hardened, as will be seen by the swelling fullness of the veins, and the greatly accelerated and powerful pulsations of the heart, and in the organs.* Respiration and perspiration are also accelerated proportionally with circulation; the former, literally laboring for an increased supply of breath sufficient for the increased demand, especially in the father; and the latter, issuing forth at every pore, and often coursing in streams down all portions of the body, but mostly those more especially concerned. Behold, how generation taxes to its utmost every vital function!

Nor, in this enormous taxation of the whole man, is that of the muscular system either omitted, or its tax light. So far therefrom, not a bone, not a muscle, but is taxed

* Both an inference and a concurring proof of this principle, is to be found in the *experience* of those at all subject to heart affections; by which, also, they are warned not to increase their malady by too frequent indulgence; few things being more injurious.